

A
S E R M O N

Preach'd to the
Artillery Company,

A T
St. *MARY* le *BOW*,
Septemb. 11. 1677.

And at their earnest desire
PUBLISHED.

By **THOMAS PITTIS, D. D.**
One of his Majesties Chaplains in Ordinary.

Mart. lib. 1. Epig. 3. I, fuge, sed poteris tutior esse domi.

L O N D O N :

Printed by *J. D.* for *John Baker*, at the three Pigeons in
St. Paul's Church-yard. 1677.

Imprimatur,

Septemb. 18.
1678.

G. Fane R. P. D.
Episc. Lond. a
Sacris Domest.

To the Honourable

Sir *John Robinson* Knight and Baronet; Lieutenant of his Majesties Tower of *London*; Alderman, and President of the Artillery Company.

Sir *Joseph Sheldon*, Knight, and Alderman, Vice-President.

Colonel *John Mews* Treasurer.

As also to

The Right Honourable <i>Francis</i> , Lord Viscount <i>Newport</i> , Baron of <i>Erral</i> , Treasurer of his Maje- sties Household, and one of the Kings most Ho- nourable Privy Council.	}	<i>Sir Francis Chaplain</i> Kt. and Alderman, now Lord Major Elect.	
Sir <i>Joseph Williamson</i> Kt. one of his Majesties Principal Secretaries of State.	}	<i>Sir John Peak</i> , <i>Sir Thomas Stamp</i> , <i>Samuel Pepys</i> , Esq; <i>Richard Beckford</i> , Esq; <i>Capt. Daniel Causton</i> ,	} Knights, late Sher- iffs of <i>London</i> .

Stewards.

A N D

To the whole Court of Assistants, Field-Officers, Captains, and Gentlemen, Professing and Exercising Arms in that Renowned and Honourable Society.

Right Honourable, &c.

YOU, that are advanced by your most Illustrious Leader, whom his Royal Highness vouchsafes to command, and condescends to be your Captain General, (whose early Prowess astonish'd the World, and continued Victories have made

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the Earth and the Sea shake ; when his Friends were amazed at his Heroical Attempts, which at once awed and confounded his Enemies ; to whom Courage and Conduct, both at Sea and Land, seem as natural as they have been familiar : His Name only is too august and awful to be mention'd in such a Dedication as this, to which common Custom has entitl'd many) may safely lay your Commands on me, who being always train'd to strict Obedience, cannot reject the Orders of my Superiors, without offering violence to my self. Though my Judgment therefore, in relation to my Discourse had before you, does not altogether correspond with yours, (especially as to the Publication) yet I am resolv'd to submit my Will, because it seems neither discreet nor safe for me to disoblige so Honourable a Society, in which every Commander has the skill of a General, and he that marches in the lowest place of Dignity among you, understands Discipline sufficiently to Command. Though Tertullian, therefore, questions the Practice of Christians warring against others, not dreaming that they would Arm against themselves : And Arnobius vindicates our Saviours Innocence, whilst at the same time he evinces his Power, because he did not propagate his Doctrine by the Sword ; did not beat out the Brains of Men, that he might put his Precepts into their Heads ; Challeng'd not any Temporal Authority, nor spread his Legions over the World

De Coronâ,
cap. 11.
De Idolola.
cap. 19.

Adver. Gent.
lib. 2.

to dissolve the Peace of Humane Societies; as if, like
 Draco, he would write his Laws with Blood. And
 even to propagate our own Religion, we confess our
 Weapons must not be Carnal. Yet that Christians, not-
 withstanding, upon other Accounts, did not conclude
 Wars unlawful, when, by assaulting others, they de-
 fended themselves under the Command and Conduct of
 their Prince, appears by that Lightning Legion
 mentioned by Eusebius; who, being in Arms, and be-
 fore the Enemy, by their devout Prayers obtained Rain
 to refresh themselves, and Lightning from Heaven to
 discomfit their Adversaries, when the whole Host might
 otherwise have perish'd. And, besides others interspers'd
 in the Army and Garisons, we know there was a The-
 bean Legion, (as well as the former Melitin) all
 Christians, who became as Glorious and Renowned
 Martyrs, as they were Valiant and Victorious Soul-
 diers; never before equall'd by any, nor probably will
 ever be again, considering their Cause, Number, and
 the Place to which they innocently retired; every one
 of which readily suffered a tame death from the hands
 of the Executioner, rather than either to Sacrifice to
 an Idol, or Rebel against their Lawful Sovereign.
 This following Discourse does therefore justify De-
 fensive Wars, when our own Prince calls us to our
 Arms; in which, as he is Judg of the Cause, so he
 becomes only responsible for it to him who is above the
 Highest;

Euseb. Hist.
 Eccles. lib. 5.
 cap. 5.

Tertul. Apo-
 cap. 37.
 Eucher. E-
 piscop. Lug-
 dun.

Highest; and we that are Subjects escape Guilt, if we
behave our selves with Faithfulness and Courage.
Those that are mercenary under another, have their
Case different; with which, my Discourse not meddling, I
shall have nothing to do in the Dedication. The Ser-
mon, perhaps, might make a rattle from the Pulpit,
when assisted by the help of a good Sounding-Board,
a swift Delivery, and your Commendations: But I
fear, for all, t'will appear to be charg'd with white
Powder only when coming from the Press, and not
carry a good Report far: However, since your Com-
mands are that it must be printed, it becomes your
own, and you are bound to defend it; for you having
so dearly paid for it, I can no longer call it mine;
Justice therefore presents it to you, from him who is

Right Honourable, &c.

Your most Humble, and

most Obedient Servant

THO. PITTIS.



Luke 3. 14. former part.

And the Souldiers likewise demanded of him, saying, And what shall we do?



When the Watchman (like *Ezekiel*) Ezek. 33. is set upon the Tower, if he blow not the Trumpet when he discerns the Sword coming, though the People die in their Iniquity, their Blood will be required at the Watchman's hand: But if he warn them to prepare for Battel, and they securely slight the Alarm, he delivers his own Soul from guilt, though they all perish by their careless inadvertency. Having for this end therefore received our Orders, if we discharge our Duty with faithfulness and alacrity, we have a reward given us far above the merit of our Action, a Glorious Crown outweighing all intervening Difficulties; But

B.

if

De Extorres, Seditiones, & Fugitives, aut si loco, fratre meo, vel profano cessent, tunc de deo sent, aut e ceteris effugissent, tanquam p[er]fida facinore adfrictos, capitalis poena plectere solebant. Alex. ab Alex. in d. Cental. Liber. lib. 2. cap. 13.

if we either desert our Station before we are reliev'd, our Superior Officer finds us sleeping, or the Enemy chance to make his Approaches, before we have given

sufficient warning, we die then, without mercy, as those that have been unfaithful to their Trust, and betrayed our Fellow Souldiers to the Adversary.

Eccles. 9. 11.

Mos ergo Romanus erat, instructo exercitu, quem congregandi acie parant, Deos primum consulere. Alex. ab Alex. Gen. Liber. 1. 4. c. 7.

Now because the Race is not to the swift, nor the Battel to the Strong, nor Favour always to Men of skill, (as the wise Man informs us). It was a pious use among some Philosophers to begin their Lectures, as well as end, with Prayer; and it was a custom among the Heathens, before they went to encounter an Enemy, to make some Observations from the Heavens; as if the one could not instruct with success, unless they had the influence of a superior Being, nor the other Fight prosperously with their Enemies, without the smiles and approbation of the Gods. And though this has been sometimes abused to more unworthy designs, when Men determined their own Resolutions, and then sought God to patronize their Villany; vow'd first, and then made enquiry, and a long Prayer became

became the Prologue only to the devouring Widows Houses : Yet it well becomes the stoutest and most victorious *Heroes* to pray for success (when their Cause will bear it) before they attempt an Hazard and Encounter, that they may prepare themselves for another Life if the present should be lost ; may deprecate Divine Wrath and Vengeance, that the Artillery may not play upon them from Above, that *the Stars may not fight against them*, the Clouds of Heaven fall upon a Worm, and they may have no Enemy to encounter but the Men that are in *Battalia* before them.

For Military Men, that are sweltered continually in Smoak and Darkness, dwell in the midst of Blood and Wounds, and bear their Lives continually in their Hands ; that travel in the midst of Noise and Storm, and cannot have the advantage of very frequent Retirements : that live always among the Dead, to whom the Graves are never shut, but, though glutted, gape for more ; should especially before their Enterprize not forget their last Encounter, that their Preparation may prevent a Surprise from Death, that it may not assault them sleeping in their Trenches, and

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possess

possess them of eternal Misery before they are awake, to escape the Danger.

When the *Baptist* therefore became the Herald of the approaching Messiah, was commissioned to prepare for his Lords Reception, now laid his Ax to the Root of the Tree loaded with the Vices of Men, and preached the necessary Doctrine of Repentance: They that heard him, surprized vvith the unexpected terror of the Lord; that smote their Breasts like a Clap of Thunder, being vvilling to escape that Fire, vvhich vvithout altering their course of Life, should assuredly consume what it could not purifie; began to enquire how they might escape the Wrath to come: And whilst the Publicans and the People made their Address to St. *John* for his Directions to order their Lives; the Souldiers also, (what-ever wickedness may be supposed to attend the Camp) though they might not fear the Fury of an Enemy, were loth to dwell with Everlasting Burnings, and therefore demanded of him, saying, *What shall we do?*

This was then the Souldiers Question; and I doubt not but tis yours now: To answer therefore to your Demands, as well as the end of
of

of your appearance here, that the Sword may not slash the Gown in pieces, nor the Priest refuse to instruct the Souldier when he seeks the Law at his Mouth, because he is the Messenger of the Lord of Hosts; since we come not here to consecrate any Villanous Design, to entitle God to the Works of the Devil, or to seal Conspiracy by a Sacrament; I shall in the handling these words, endeavour,

1. To view the Persons making the Demand.

2. Answer the Demand it self.

First, For the Persons. These were Souldiers, a Profession consequent to the Fall of *Adam*, and the distinction of Mens Properties in the World, almost as ancient as Humane Societies; without which, considering the depraved dispositions of Mankind, Prerogatives would be invaded by aspiring Men, Laws die for want of execution, the different Priviledges of Mankind would be confounded, and our Properties submit to every one that is either stronger or more subtil than our selves. Nor is this Profession more Ancient than Honourable, the Designs of it blazon the Glory of its Possessors, without any other Herauld but themselves, their

Employment being either to gain or secure Peace ; They draw therefore their own Escutcheons with the Points of their Swords, their Hazards write their Names in Blood ; they are entitled to Trophies by their Valour and Victories, and become a Root of Honour to Posterity. Nay the great Titles that now distinguish the degrees of Men, were first drawn out of the Field, being there differenced by several Commands ; and the honour of the Pike cannot be rendred less or new by that of the Gown, (and God forbid that any of us should fall out about it) since the Magistrate has his Sword too, and I hope he does not bear it in vain.

But I must not here vindicate the Honour only, but the Lawfulness of this Profession too, when the Sword is not lifted up to *Slay the Innocent*, nor used to *Combate the Lord's Anointed*. 'Tis true, indeed, the Christian Doctrine designing an universal Peace on Earth, (though by accident sends a Sword) delivers nothing of the State of War ; yet by its frequent allusions to it, translating its Rules, Words of Command, and Names of Weapons into the use of Christians, and spiritualizing Warfare it
self

self, without rebuke or contradiction to the thing ; It seems to be a reasonable Conclusion, that our Saviour left the determination of this to the common Custom and Justice of the World. And therefore the Answer of *St. John Baptist*, to the Demand made by the Souldiers in my Text, neither rebukes, nor inveighs at their Profession, but gives them some short Rules how to behave themselves in that capacity ; That they should not disturb their own Quarters, nor the Habitations of others, by either frightening or plundering the Innocent, but be contented with their fixed Allowance ; to which must be added this too, That they must not Mutiny for want of Pay. Thus also when *Cornelius* (who was Commander of part of that which amongst the *Romans* was called the *Italian-Band*) was directed by an Angel to *St. Peter*, that this Apostle might inform him what he ought to do, (*Acts 10.*) He did not tell him, what he was once told himself, *They Mat. 26. 22. that use the Sword, shall perish by it ;* this being private and without Authority ; nor advised him to lay down his Commission, but acquainted him, That *his Prayer was heard, and his Alms had in remembrance before God ;* and immediately preached

preached the Gospel to him, with which it seems his Profession was consistent. Nay our most Blessed and Glorious Lord himself, when he had the opportunity of conversing with another Captain, (*Luke 7.*) does not at all reprove his Calling, though he argued to Christs Authority from his own; but heal'd his Servant whose health he had petitioned, and dismiss'd him with this honourable Eulogy; *I have not found so great Faith, no not in Israel.*

Now though the Gospel is altogether silent as to the Case of Publick Wars, even whilst it prohibits private Revenge; because its Rules, if exactly followed, would certainly produce an Universal Peace: Yet Nature it self designing Man's Defence, (though it sent him naked into the World) by giving him reason to form Weapons by Art and Industry, when the Beasts are armed by their very shape and frame; And the Gospel no-where forbidding the lawful use of Arms; As in the case of private Injuries we are directed to appeal to publick Wrath, (*Rom. 12. 19.*) So in publick Mischiefs, when no satisfaction can be otherwise obtained, it must be lawful for Sovereign Powers to endeavour to regain that by force, which

which others have unjustly deprived them of, and to resist violence offered to them : Because all these being co-ordinate under God, and acknowledging no Superior upon Earth, cannot make their Appeals for Justice against each other, and therefore would be left without means of Defence or Reparation, should they not repel one Force by another, where Laws are silent and cannot speak ; or if they do, Obedience is refused : Without this then, they could neither protect others nor themselves ; and for a Prince to be a *Christian*, would be, of all Men, to be most miserable. This the Primitive Converts to the Faith well knew, and therefore refused not to serve the Emperors in their Wars, though they did to bow and sacrifice to their Idols, but flock'd to the Field in whole Legions, when their Sovereigns Honour or Safety was endanger'd : Nor are any now free from suspicion, who lay down their Arms in their Princes Cause, that they will not take them up in their own.

But though Publick Wars appear lawful, when the Cause is just ; yet Civil Wars, betwixt Prince and Subject, will alwayes be Criminal on the Subjects part. For the Prince being

*Tertul. ad
Scap. cap. 2.*

ing in lawful Possession, will be the Defender, and the People Aggressors, unless we are able
Vid. Tertul. Apol. cap. 31. to justify Rebellion, and lift up our hands against the Lord's Anointed, with a better shew of Argument and Reason, than because it has been done, or designing Men put it into our power :

*Ambros. O-
 rat. contra
 Auxentium.*

Such insinuations as *Liberty of Conscience*, and *Priviledg of the Subject*, when there is no unjust invasion of either, are stale and fulsome ; the Design is smelt, like Gunpowder, at a distance ; nor can we now so easily be cheated into our own ruine, to satisfy the Malice, Avarice, or Ambition of a few : And certainly we must be infatuated or bewitch'd, if we are twice in the same Age vanquished by one little Stratagem. Our Wounds are yet fresh and reeking ; and though the Blood be stopp'd, and the Gash skin'd over, the Scar remains : But Charity, which has covered a multitude of Sins, should blot this out of our Memories, would others do the same from their Attempts and Writings. But alas ! we are forced sadly to remember, when Iniquity was established by a Law, and Men among us like those frantick *Ephesians*, in the celebration of their
 ΚΑΤΑΓΑΓΟΝ, beat out the Brains of all they met
 with

with in honour to their Gods, when Clouds and Darkneſs overspread our Habitations, as if Damnation had been brought upon this other World. We have ſeen a Church (like *Noah's Ark*) ſwimming in the miſt of Waves and Tempeſt; viewed the Heavens covered with Smoak, and our ſelves amazed in the miſt of Thunder; our whole Land turned into an *Ætna*, and the adjacent Iſlands into *Vulcanellaes*, belching Fire and Brimſtone upon themſelves, as if the great Conflagration were come, and the ſurrounding Sea had been to be abſorped in Flame: nay, the Throne it ſelf floating in the Monarch's Gore. May our Joys never more be ſullied with ſuch diſmal Proſpects as theſe. May the Stars ne'r forſake the Pilot, nor the Sun be rob'd of its Light or Influence. May the Plagues of *Egypt* never reach our Habitations, where Darkneſs was thick enough to be felt; where Rivers of Water were turned into Blood, and Lice brought into all their Quarters. May the Power of Frogs never be ſeen, nor they croak in our Bed-chambers; the itch of Novelty never ſeize us, more venomous than the Boils of *Egypt*; nor the place on which now I ſtand ever more

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undermine it self : Let Hail and Thunder never be parallel'd with Powder and Bullet, and Mouth-Granadoes more killing than all : May the *Locusts* never appear in Armies to eat up all the Grasse in the Land, nor any Home-bred or Forreign Enemies sweep away our Beasts faster than the Murrain : May the Parallel never more run to the Jewels and Ear-rings, nor our Houses be like to those of the Egyptians, in each Family to have one dead. May the King's Throne be established in Peace ; our Religion safe under the Conduct of Divine Providence ; our Laws never be mute or silenc'd, our Properties secured, and our Estates increase ; this City become the Admiration, though not the Envy of the World ; and you still remain our Guard, that we may never more be made like a gentle Beast ready saddled for the next that will ride us. And thus I pass from the Souldiers Profession.

Secondly, To their Religious Demand, What shall we do ?

In Answer to this, The *Baptist's* return must not only limit my Discourse, because I speak not only to Souldiers, under that Appellation, but to such as are Christians too. And certainly
Religion,

Religion, though it softens Mens Manners, cannot be thought to make their Heads so, nor to degrade the true Valour of Men into the cowardise and effeminacy of a Woman : For though it molifies Beastial and Savage Natures, yet it does not abate the Courage of Mankind, but advances it under the Conduct of Prudence, heightens Valour, by directing it to its proper Object ; enlarges the Christian Souldiers Fortitude, by propounding strong Arguments to incourage it, and makes their Vertue look like it self.

For (1.) it discovers to Men the vanity and transitoriness of this lower World, for the sake of which they are so loth to part with their lives. (2.) It enables them to run through Difficulties and Hazards, by injoyning Mortifications and Austerities to themselves ; enduring Hardship, as good Souldiers of Jesus Christ, prepares them for the troubles of a Temporal Warfare ; gives them Patience to bear, and Courage to overcome all their Misery. (3.) It gives them sufficient hopes of God's assistance in all their lawful, though difficult, Encounters : for he, giving his Spirit to them that ask him, entitles them to Omnipotence it self. (4.) It assures

them of the Pardon of their Sins, the want of which makes Men Cowards, and afraid to die. (5.) It promises a future Life after this is ended, of which Men have an invincible evidence in the Resurrection of our Saviour. This will make them (like the Ancient Martyrs) stand as if their Bodies were impenetrable, look the stoutest Enemies in the face, bear up against the Shock and Fury of an Adversary, whilst they view their Bodies only as the outward Garments of their Minds, which they may lay aside without losing: Every Wound makes but a new breathing-place for their Souls, which coveting Enlargement, through these holes, endeavour to make their passage to it. The view of Immortality causes great Minds to scorn the Advantages of this Life, wish for their Translation, and despise all the Terrors of Death. And lastly, (to name no more) Religion makes Men more obedient to their Commanders, and orderly in their deportment; by teaching them to be subject for Conscience-sake, to mind that Rank in which they stand, and not to intrench on the Authority of others; to be sober and temperate, that they may be fit to Watch or Fight; and to be diligent and faithful in their Place and Station,

Station, that they may with resolution either withstand or assault an Enemy.

And now, to answer the Souldiers Demand, (*What shall we do?*) will not be difficult, since, in a word, it is to believe what the Captain of your Salvation has said or done upon the Authority of his Divine Revelation; and to live futable to your Profession; which is to intitle your selves to his Favour, and Reward, by performing the general Condition of the Gospel.

But since I speak to Persons that are engaged to Fight under the Banner of their Temporal Prince, as well as that of their Lord and Saviour; since the Directions left in Sacred Writ are there exhibited in Martial Terms, it may perhaps be more acceptable to you, if I deliver them in such too; that Divine Truths may pass securely when clad in Armour, distinguished by the same Colours with your selves, and having your own proper *Shibboleth*, may rest in the same Camp with you.

First then; You must not at any time List your selves under a pretended Officer that has not a lawful Commission; for all these must derive their Authority from the Great Prince and Captain of your Salvation, to whom you have

have vowed Duty and Allegiance: If therefore you submit to the Conduct of any that does not from hence fetch his Power, you are no longer under our Saviour's Banner, but Combate under another Ensign, what Colours soever they pretend to Display; And then you are sure, when taken, (as you cannot escape) to be punished as Desertors, being notorious Renegadoes from your Cause and Interest. *He that is not with me, says Christ, is against me; and he that gathereth not with me, scattereth,* (Luk. 11. 23.) We read of Scribes, Pharisees, and Hypocrites in the Gospel, who compass Sea and Land to make a *Profelyte*; but when he is gained, they make him more the Child of Hell than themselves, *Mat. 23. 15.* And 'tis predicted by our Saviour, (though this did not influence the Men, but they the Prediction) That *there shall arise false Christs, and Prophets, working Wonders in confirmation of their Authority, insinuating their Doctrines with such specious Shews, and subtil Arguments, that (if it were possible) they will deceive the Elect: But when they say unto you, Behold! he is in the Desert, go not forth: Behold! he is in the secret Chambers, believe it not,* *Mat. 24. 24, 26.* Such are those false Teachers
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mentioned by St. Peter, *who bring in damnable Heresies, denying the Lord that bought them.* And these are they (says St. Paul also) *who creep into Houses, and lead silly Women captive, laden with sins, led away by divers Lusts.* Such are not to be complied with, but resisted; we must abominate them as St. John did Cerinthus, St. Paul the Gnosticks, Athanasius the Arrians, or St. Cyprian did Novatian. For as the Promises of the Gospel are only made to the True Church; so that cannot well be a Church, in which there is no lawful Ministry; As an Army is but a Rout of Men, without Discipline, when they are not put in Order by such as have Authority to command them.

Secondly; You must lay aside all your Incumbrances, those *Impedimenta Militiæ*, that weary the Christian Souldier in his March, and hinder his Activity in all his Encounters: *Let us lay aside every Weight, (saith St. Paul) and the Sin which doth so easily beset us: All filthiness and superfluity of naughtiness,* says St. James: We must leave our sinful Passions and Vices behind us, if we will press forward for the prize of our high Calling; and the pomps and vanities of a phantastick World must be first blown off like loose Corns, before we Discharge at Principalities and Powers, and
 Attaque

Attaque those *Spiritual Wickednesses*, who being posted in *high Places*, have already gain'd the advantage of the Ground: All softness and effeminacy must be abandoned, and we must first
2 Tim. 2. 22. *shake off Youthful Lusts*, if we intend to encounter more rugged Enemies: These do as much mischief in a Christian's Warfare, as Women and Children in a Camp, devour the Provision, but make their Relations lose the Field. A tender Man, that can only sleep upon a soft Pillow, cannot rest when he exchanges it for a Stone; and he that lies always upon a Down-Bed, with warm Curtains drawn about him, will take cold when he rests only on a Turf of Earth, and has nothing over him but the Canopy of Heaven, and be utterly disabled to fight an Enemy: though he may appear in a *Slash'd Doublet*, he'll endeavour to *sleep in a whole Skin*; and will suffer no more Inconveniencies for Religion, than he will Wounds for his own Country.

Thirdly; You must not forget to put on your Armour. The last thing a Souldier parts with is his Sword, nor is he dressed till he is girded to it. In times of Difficulty he sleeps in Armour, and in the intervals of Danger (though he may
 put

put it off, yet) he keeps it in his view and power: Hence is that direction of St. Paul, *Wherefore, take unto you the whole Armour of God, that ye may be able to withstand in the evil Day; and, having overcome all, to stand,* (Ephes. 6. 13.) Nothing then remains after the Victory, but to keep the Field, which is the Signal of the Conquest; to secure what you have now gain'd; behold with joy the Salvation of God, and to put on your Eternal Crowns.

Now what those particular pieces of Armour are, by which Christians encounter with success, the Apostle also directs to, as a most Faithful and Generous Commander.

(1.) *Truth* girt about your Loins, that you be not betray'd by false Insinuations. Possess your selves of all the saving Doctrine of the Gospel, that no Heresie may be able to oppose the Divine Sentiments of your Minds: And let this clasp close about you, that so, like the Ancient Military Girdle, it may fix and fasten your other Armour, that it may keep in your Bodies that they may not swell with Lust or Intemperance, but make them subservient to your Minds, and the uses of Religion; and that it may knit and fortifie your Loins, that you may be prepared,

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red, and strong, for Battel.

2. You must also take *Righteousness* for your Breast-plate; Obedience to the Orders of your Supream Commander, when conveyed to you by intermediate Officers. And here your Exercise must be sincere, and according to the utmost of your Power, Universal. This will guard you from any inordinate Fears and Anguish in your Minds, and mortal Wounds from the assaults of Sin.

(3.) You must put *Shoes upon your Feet*, as being ready for March or Battel; Peace within your selves, and Charity to others; that Offences from without may not scandalize you, and like sharp Stones grieving the bare Feet of a Traveller, wrench your Joynts, or cause you to desist from your Enterprize, that you may run on with fury upon your Enemies, when *your Feet are thus securely shod with the Preparation of the Gospel of Peace.*

(4.) You must take the *Shield of Faith*; a firm Belief possessing your Minds, both of the Promises and Threats of Heaven; and this will *quench all the fiery Darts of the Wicked.* This lifts the Soul above Difficulties, makes it conquer in the midst of Thunder; and though
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this may roul up and down the Clouds, our Faith arms us against its Power, and makes it break under our Feet : The belief of the Promises will excite our Endeavours fully to possess them, and an assurance that God's Threats are infallible, will make us diligent and vigilant to avoid them : This will help us to Conquer this World, whilst it reaches to us the Glories of the next.

(5.) You must assume *the Helmet of Salvation*, which is the Confidence and Hope of it : This, like an Helmet, will bear off the Blows of our Enemies, that we may *put to flight the Armies of the Aliens*, those Forreign Lusts which War against our Souls ; Keeps us free from Fearfulness or Despair, and makes us persevere unto the end, in hope of that Immortal Crown which hangs in our view if we believe and expect ; and shall certainly at last be in our Possession, if we are not weary and faint in our Minds.

(6.) You must take *the Sword of the Spirit*, the Word of God ; which teaches us to possess our selves of the Weapons of our Adversaries, and both to handle and secure our own : It discovers the Force and Stratagems of our

Enemies, and no Ambush can be so closely laid to offer us any Injury in our Marches, if we fix our Designs by these Rules: We can with ease withstand Assailants, when we receive them with a *scriptum est*, and draw Directions and Arguments from Sacred Writ to obviate the Subtilty or Storm of Temptation.

Now left, thus accoutred, we should go forth and fight in our own Strength, and, like the Wicked, rage and be confident; we must add to all *Watchfulness and Prayer*: Vigilance that we are not taken by surprize, and thus made Prisoners of War; and Prayer too, that the Lord of Hosts may joyn in the Encounter, deaden all the Bullets of our Enemies, and add a greater Power to our own.

And now, that our Armour is thus fixed, we must prepare and make ready for the Bat-tel: The Drums beat, and the Trumpets sound, and every Man must hasten to his Colours, and put himself into his Rank and Order; The World and the Flesh are Confederates with the Devil, to Conquer and Lead you away in Triumph, and their Vanguard begins to appear. Remember therefore the Obligations

tions of your Baptism, that *Sacramentum Militare*, by which (as the Romans in their Oath) ^{*De Sacramento Militari apud. Rom. Macedon. &c. Vid. Alex. ab Alex. Gen. dier. lib. 1. cap. 20. Tertul. de Coronâ Mil. cap. 3. & de Spectac. c. 4.*} you are engaged to fight the Battels of your Leader; to withstand all the Temptations of the Devil, abandon all the Lusts of the Flesh, and despise the Poms and Allurements of the World: Remember those that have gone before you, who through Faith and Patience inherit the Promises; especially our Supreme Lord himself, who calls to you as *Julius Cæsar* was wont to his Souldiers, not go yonder, but come hither and make your selves Partners in the Victory: He himself has set you an Example, engaged you by immense Issues of his Love, and is gone to prepare Crowns for you, if you remain faithful to the Death. What he commands is highly reasonable, tending to the perfection of your Natures, and Godliness, gives you the Advantages of this Life, and the Glory also of that which is to come. Pluck up therefore your Courage and Resolution; Let Cowardise and Fear be ashamed, and sneak, and not appear in a day of Battel. For as a small Levite, of mean Parts and Spirit, is fit only to carry Wisps of Hay to feed Calves at *Dan* and *Bethel*; but has

not:

not courage enough to slay a Sacrifice, nor knows he how to offer it to the God of *Israel*: So if you do not abandon your Fears, your Adversaries will easily win the Field, and make you turn back in the day of Battel, though you are harness'd and carry Bows, are furnish'd with Arms to assault your Adversaries, and defend your Selves: Resolve then either to secure your Bucklers, or (as the manner was) to be brought back upon them; to endure any Hardships and Difficulties, rather than to give ground or quit the Field: 'Tis not enough to boast and ruffle when you put on your Armour, unless your Courage maintains your Honour, till you come at last to put it off. For a Hectoring Coward is but like an Hare in an Helmet, or an Hog in Armour; the one may Snuff and Grunt at a Storm, but he lies down and sleeps in it: and the other may make a frightful Appearance, but runs presently before the Face of his Enemy. A few Cowards are enough to disorder a whole Army; their fear makes them full of mistakes, they will create Light in the midst of Darkness, and take the Sparks in their own Eyes, for Fires in the Camp of the Enemy; and if they are prevailed

prevailed upon to fight, they strike winking, and like the old Ἀνδραγάτοι, ventilate only, and beat the Air, or fall upon their Friends, and disorder the Host. Carnal Fear therefore must have no place in the Christian Camp.

But yet our Courage must not advance to Rashness. This creates Zeal in Religion without Knowledg, and that will flame so furiously, that it will not kindle only, but burn up Devotion, consume the Sacrifice, and the Altar too. Such a Man being cloathed in Fire, belches Flame, and speaks Thunder : But though (like the Horse in *Job*) he smells the *Job 39.* Battel afar off, and laughs among the Trumpets ; yet both equally distinguish the Sound and the Enemy ; only the Horse is capable of better management, being to be held in with Bit and Bridle ; but the Zealot being blind, (though he does not know it) lays about him without discretion, whilst Chance only directs him to that which he encounters. This makes him often assault *Christianity* with its own Weapons, fight against our Saviour under his own Banner ; and whilst he thinks to *win Heaven by Storm*, he makes the *Kingdom suffer violence*, and endeavours to force it without a Metaphor.

Dan. 5. 3.

Metaphor. Such a Man will kill the Apostles, to do God Service; refuse his Worship, to avoid Superstition; and rob the Church, to escape Sacriledg. No Bowls are so pleasant to Caroule in as those of the Temple, if *Belshazzar* has once the possession of them; nor is any Estate so desirable as Giebe-Lands to the Furious or Prophane; the tenth Sheaf shall then make the fairest Bread, and the best Barn to lodg it in, shall be a Temple defecrated by such a bold prophanation. The Christian Souldier must take his Directions therefore from his Officers, and duly observe his Rank and Order; not invade the Station of his Superior, nor desert his own: For where there is not this distinction it is not Order, but Confusion; the Pulpit will there be made a Drum, and this turn'd into a Pulpit. He therefore that does not observe his Place, is not capable of Military Conduct; for an Army must be under exact Discipline, and the first thing a Souldier must be taught, is how to obey: And when you have thoroughly learn'd this, you must be used to frequent Exercise, that you may know how to handle your Arms, be more expert in receiving and obeying all words
of

words of Command, and encounter your Enemies in any Figure you shall be cast into: For Habits are acquired by frequent Acts; which, once obtained, become easie and pleasant to you.

But above all, you must be at unity among your selves; and there is nothing in all Christian an Religion, to which Men are more frequently and pathetically exhorted: This Cements the Church of God, which the Lord's Supper both represents and increaseth. If an Army once break their Ranks, they make a Gap to receive the Enemy, who soon spies such an Advantage to break and rout the main Body. And if Christians, by differences among themselves, refuse to stand by, and assist each other; leave their Station, and invade each others Rights and Office; Satan, being the Prince of the Air, presently plays upon them from on High; and having cantoniz'd those that were before united, crumbles them into Faction and Divisions, and makes the Church fight against it self, that joyning his Forces with one Party, he may increase the Schism, till he has destroyed another, and weakned all: And if those that remain yet undivided

divided do not make good their Front against him, by filling up the Places of the Dead; *Mark 5. 9.* His Name is *Legion*, and he will pour down his Troops upon us, 'till we are put into an eternal Confusion, and routed beyond the possibility of a Rally.

For what countenance can we expect from him that is *Defender of the Faith*, if we raise Disturbances by our Divisions? Nay what Protection from God himself, when instead of opposing the Common Adversary, we run upon each other, and destroy our selves, *Prov. 19. 3.* and fly the Methods of Divine Providence? And our Religion is now so interwoven with the Concernments of the State, that we can hardly disjoynt the one without endangering, if not ruining the other; and God, and the King become either our joint Enemies, or Friends. To make Christianity, then, tilt against it self, and by this to raise Intestine Divisions, is to run our selves on the Points of Swords, antedate all the Misery we fear, provoke and dare the Violence of others, and draw Blood from our Persecutors Heads upon our own: Whilst we pretend to light our Matches at the Stars, if we thus

thus make Thrones uneasie, we do it at the Flames of Hell, that we may discharge Fire and Brimstone into the World.

Instead of this therefore, let us incourage one another to Love, and to good Works, and *Heb. 10. 24.* fight the good Fight of Faith, that prostrates *1 Tim. 6. 12.* our Enemies, and lays them at our Feet ; mortifie all our reigning Sins, and persevere in all *Col. 3. 5.* the Duties of Religion, that we may lay hold *Col. 1. 23.* of Eternal Life ; and, through Jesus Christ, *Rom. 8. 37.* be more than Conquerors. For inward Guilt will make our Musquets recoil upon our selves, our Swords turn their Points upon our Bosoms ; and when we are called to Fight the Battels of our Sovereign, we shall sheath them with such trembling Hands in the Bowels of our Adversaries, that we shall give them time to make a Pass at our own. Let us therefore, whilst we engage our Enemies, first make Friends with our selves, and then contend with Faithfulness and Courage, that no Fear may cause us to give back, nor any Hypocrisie make us Treacherous ; We otherwise busle and fight for Satan in the Name of God ; and instead of Kindling our Sa-

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crifice

crifice with Coals from the Altar, we burn it in the Flames of Hell.

Luke 18.
11, 14.

Finally, that you may know how to use; as well as gain, a Victory, you must not swell and be puffed up with your Successes; for this is so far from being an Argument that you grow in Grace, that you have drunk Poison, and are even blown up by the Devil: The Christian Souldier must be the more humble and modest, by how much the more he is Victorious: This is the way to possess your Conquests, and your selves too; and whilst ye thus demean your selves, you still go on to compleat your Tryumphs. You can never be secure in this World, but your whole Lives are a continued Warfare; the Enemy

Ephes. 6. 12. will Assault where he cannot Conquer, and will trouble those whom he cannot overcome: He will rise again after he is slain, and endeavour to get Dominion over us, even when we have him under our Feet; and is always like
1 Pet. 5. 8. a Roaring Lion, seeking whom he may devour.
Mark 13. 37. Be watchful therefore, and always
1 Cor. 10. 12. upon your Guard; and let him that standeth, take heed lest he fall, that when he has overpower'd one Temptation, another may not
over-

overcome him. *Hannibal* was vanquished by *Val. Max.*
 the Delicacies of *Capua*, after he had conquer'd *lib. 9. cap. 1.*
 the Roman Army; and some were found a- *Sen. Epist.*
 mongst the *Lapsi*, after they had confess'd Christ *51. ad Lucil.*
 in a Prison. And if we too having begun in *Cyprian.*
 the Spirit end in the Flesh, our sensual Plea- *passim de*
 sures having bauk'd our Progress, and weakned *Lapsis, & in*
 our Resolutions, stain all the Christians former *Epist.*
 Victories; Though he has contended earnestly *Ezek. 18. 24.*
 for the Faith, and kept it safe amongst Earth-
 quakes and Storms; yet, if after all (like the
 Ancient Romans in times of Peace) he grow
 luxurious, and lies down playing in the Sun,
 he will not only discolour his Beauty, but stain
 the Glory of former Actions, whilst every lit-
 tle Vermin will assault him. *Sampson* who slew *Judg. 15. 15*
 a thousand Men with that uncouth and Enthu-
 siastick Weapon, the Jaw Bone of an Ass,
 was yet weakned by the Embraces of a Wo-
 man; and though he brake all the Bands of
 the *Philistins*, was so hampered in the Locks of
 his Mistress, that he lost his own; and with *Judg. 16. 19*
 these his Strength departed from him, till he,
 became a Vassal and Scorn to his Enemies, be-
 ing first a Slave to his own Prisoners, when his
 Reason yielded to his Affections: Take heed
 there-

therefore, least after God has brought you out of the Land of *Egypt*, you tempt him in the Wilderness; and (as the Apostle applys it)

Heb. 3. 12. that there be not in you an evil Heart of unbelief, in departing from the Living God; but exhort one another daily, whilst the state of your Tryal lasts, lest any of you be hardened through the deceitfulness of Sin; that having subdued your Enemies in the World, you may at last triumph over Death too, through him who died and rose again, *Jesus Christ the Righteous*; To whom, with the Father and the Holy Ghost, three Persons, and one God, be all Glory, Power, and Adoration, now and for ever. *Amen.*

F I N I S.